

THE
PASSION
SERMON

AT
PAVLSCROSSE,

Upon GOOD-FRIDAY last,
Aprill 7. 1626.

By *Thomas Ailesbury.*

Sanguis Christi est Clavis Paradisi, Tertullian.



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LONDON,
Printed by G. M. for *Richard Moore*, and are to be
sold at his shop in *Saint Dunstons Church-*
yard, 1628.

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THE
PASSION
SERMON

AT
PAVLSCROSS

APRIL 1. 1866.

By Thomas H. H. H. H.

2. *Agave*, *infructibus*, *Parvifolia*, *Torreyana*.

693:06



Printed by G. M. for Edward Moore, and are to be
sold at his shop in Saint Dunstons Church
yard, 1618.



THE
PASSION SERMON
at Pauls-Crosse, vpon Good-
Friday last, Aprill 7. 1626.

1 Cor. 2. 8. *Had they knowne, they would not haue crucified the Lord of glory.*



Aint Paul, the Trumpe and solemne Proclaimer of the Gospell, who on earth sate at Gamaliels feet, and in a diuine rapture was assumed into a higher Schoole in Heauen, where hee gained the audience of vspeakable mysteries. The deputed, deligated Do-

ctor and Apostle of the Gentiles, made *Christ crucified* his preaching, his learning, and his glory. The subiect of his preaching, *We preach Christ crucified*; the obiect of his glory, *God forbid I should glory saue in the Crosse of our Lord Iesus Christ*. The Sap of his learning, *I determined not to know any thing, saue Iesus Christ, and him crucified*. Very well may the death of life, the end of eternity, and the Obsequies of him that could not dye make

The Passion Sermon.

worke for this great Apostle. Tis learning enough to
 sit at the Crosse by the feete of Christ; no Schoole to
Caluery, no Chaire to the Crosse, no Doctor vnto Christ,
 no Lesson to *him crucified*. This is *Iacobs Ladder*, *Moses*
Chaire, *Dauids Key*, and *Solomons Throne*, wherein
 I know not if the loue of God the Father was more ar-
 dent to exhibit, or the Will of God the Sonne more
 prompt to this propitiatory expedition. *Oblatus est quia*
voluit. And Christ would neuer haue beene so willing,
 but he knew it to be of soueraigne vse for mankinde:
misit redemptionem; Hee sent redemption to his people,
 profitable for vs, but it cost him deare, *redemit sangui-*
ne, it was the price of blood. Were euery Starre a
 world, here is plenteous redemption for them all; of
 great extent, which reacheth vnto all, *Omnia trahit*
ad seipsum, In this good all our felicity doth consent;
 the effusion of his Blood not without paine, that paine
 without paralell, *Was there euer sorrow like to my sorrow?*
 Paine concomitated with shame, *Cum iniquis reputatus*
est, he makes vp the number of the wicked, as vniust as
 could be, *Sicut ouis ad occisionem*, as vnkind as might be,
 massacred by his owne Nation. A people whom God
 had sequestred to himselfe, yet when we view the record
 of their liues, they make it good that their Election
 was not of workes but of grace. They had *Abraham*
 to their Father: could God to that Patriarke, vpon the
 exercise of his omnipotency, forge or raise a more flin-
 ty Generation? The *Messias*, the perfume of their Of-
 frings, the blood of their Sacrifices, the fire of their
 Holocausts, shadowed in their Ceremonies, fore-spoken
 by their Prophets, all this could not dispell that mist of
 darknesse which settled vpon their hearts; *Si enim cog-*
nouissent:

noniffent; for, had they knowne, they would not haue crucified the Lord of Glory.

The parts and persons of this Text are two fold: First, the persons nocent, the *Jewes*. Secondly, the party Innocent, *The Lord of glory*. Of them the Apostle speaketh; first, by way of supposition; *Si cognouiffent, Had they knowne*. Secondly, by way of position, the sequel inferreth, *non cognouerunt*, they haue not knowne him. In the second part there are two branches. 1. The *Indignitie* of the *Passion*, the worst that might be; *They crucified*. 2. The *dignitie* of the *Patient*, the best that could be; *the Lord of glory*. These pillars must carrie my meditations, and your attentions. I begin with the *Jewes* ignorance, and shall end with their malice to the *Lord of glory*.

THE *Jewes* proceed against their *Messias* out of error. Ignorance was that cloud, in which all the stormes that fell vpon our Sauours head were ingendred; so the due punishments which hung ouer their heads, and by the tradition of iust reuenge vpon their children, to them were vailed; *Ierusalem si cognouiffes & hec*, a Citie in this miserable, in that she did not vnderstand her approaching misery.

*The first part of
their ignorance.*

Could the *Jewes* bee ignorant of their *Messias*? They were *men*, and vpon the first *Man* God stampt his Image; as the Sunne is guilded with light, so the Soule was engrauen with knowledge: but *Adam* and his wife, ambitious to enlarge their Science, would steale it forth of the sides of an Apple, that all was cancelled, and obliterated by their fall, and a pe-

*The Iewes could
not see Christ by
the light of Na-
ture.*

The Passion Sermon.

Gen. 3.

nance due to their pride to *know as Gods*, was to bee as ignorant as beasts. Thus man, an Egregious creature was yoked with beasts, who may say truly, what God Ironically, *Ecce Adam factus est quasi unus e nobis*, see, man is become as one of vs; here's little light left for the *Jewes* to see their *Messias*.

Man naturally endeouours to repaire these losses, to set downe some thing in the naked tables of his soule, the corporall organs no sooner giue leaue to the soule to vnfold it selfe, but it readily makes loue to knowledge. Dame natures best scholler makes vs no lesse desirous then happy in the enioying.

Hierom.

Yet without supernall reuelation *Philosophie* begetteth not *Theologie*. *Hoc doctus Plato nesciuit, hoc eloquens Demosthenes ignorauit*. *Platoes* learning could neuer towre so high, nor *Demosthenes* eloquence expresse it. Were euery *Jew* as *Moses* well read in *Ægyptian* learning, and *Ægypt* was then the worlds *Academy*, *Greece* and *Palestine* had not yet spoiled her of that Iewell: such Herbalists as *Salomon*, whose skill reacheth from the Cedar, to the Thistle: such Secretaries to Nature, that the earth should not quake, nor the Sea passe her bounds, except their Art should impale the one, confirme the other; or that the voice of thunder could not be heard in our Land, but they so well acquainted with it, as if they had made that Canon, and charged it with that Bullet; or the Clouds not set on fire by lightning without the sparkes of their inuention, to kindle them; or those Christall bottles of the aire thin as the liquor they containe, could not emptie their moist burthens vpon the earth without their prognostication, or the power

power of some domineering planet to vnstop them; could they number the Starres, read their meaning in their faces, I load your patience: what of all this? This is a wise madnesse, saith *Justin Martyr*; a busie vanitie, saith *Basil*, and a curious fanisie. These men darken counsell by words without knowledge. Where wast thou when I laid the foundation of the earth? declare, if thou hast understanding, who laid the corner stone; who shut vp the Sea within doores when I made a cloud the garment thereof, and the thicke darknesse a swadling-band, and said, hitherto shalt thou come, here shall thy proud waues be staid. The Lord weigheth the winds and waters by measure, maketh a decree for raine, and a way for lightning and thunder. Thus their owne Art is their owne labyrinth, much more will the transcendent truth of the Gospell amaze them. *Pauls* Lecture at *Athens* was a new Doctrine neuer heard of there; the Inscription vpon their altar *αγνωστω θεω* was a record of their ignorance. Wee speake the wisdom of God hidden in a Myserie. Where is the wise? Where is the Scribe? Where is the Disputer of this world? Hath not God made foolish the wisdom of this world? I will destroy the wisdom of the wise, and bring to nothing the understanding of the Prudent. The ladder of humaine wisdom is too short to scale the Crosse of Christ; wee preach Christ crucified, vnto the Iewes a stumbling block, vnto the Greekes foolishnesse: the myserie whereof was wisdom beyond their vnderstanding, knowledge beyond their learning, and a worke beyond their time; were the Iewes as wise as the wisest Philosophers, yet non cognouerunt, that knowledge will not lend them Spectacles to see the Lord of Glory.

But

Ioh 38 4.

Ioh 38.25.16.

Act 17.

1 Cor. 1.

But the *Jewes* were the Secretaries of Heauen, they haue *Moses* and the *Prophets*; to them were these diuine Oracles committed, *The Lord was knowne in Iary, and his Name great in Israel*, this Sunne was in that Ecliptike, this light in that *Goshen*. If all other lights be an *Ignis fatuus*, false and dimme, heres a Starre from Heauen that will neuer faile them: man to the attainment of a supernaturall end needs a supernaturall meane, the naturall vnderstanding, *Non sufficit viatori*, will neuer shine bright enough to be our safe conduct to these celestiall truthes. *Percipit per naturalem potentiam, non per naturalem agentem*, saith *Scotus*. It may be the Caske to referue, neuer the light without a greater light to desery them. Hee keeps his Chaire in Heauen that dictates these lessons. Illiterate Apostles, in whom the Creator to qualifie them with gifts wrought a new creation, that suddenly from all simple they became all wise, the Iewes therefore hauing the Key of Scriptures, what mysteries will not that vnlocke?

Come then, lets see what light the Scripture giues to *Christ*; here are contained a cloud of Prophecies, the day would faile me to suruay them. *Semen mulieris, &c.* twas but young dayes when God first ingaged himselfe to mercy, that a Childe should repaire those breaches the mother occasioned. The promise is renewed to *Abraham*: vpon his seede the blessed one is entailed, but the *blessednesse* is enlarged vnto all nations, in the miraculous birth and vnbloudy sacrifice of *Isaak* was a vision of the birth and death of the worlds redeemer, *Abraham saw my day and reioyced*. What will the Iewes say to *Iacobs Shilo*.

The

In Prolog. sent.

Gen. 3.

The Scepter shall not depart from Israel, &c. When in *Christ's* time the *Scepter* was wrested out of the *Iewes* hands: Their King a beneficiary, and precarious King: With all their hearts they wished for the *Messias*, though their conceits could no otherwise imploy *him* then to quit them of the *Romane* yoke. *David* was the root out of which this branch did flourish; What Ditties did *Israels* chiefe Chanter warble vpon his Sonne, his Lord. The manner of his death, the cry vpon the Crosse, his Passion, and his skorne are the contents of that Euangelicall 22. Psalme, *I am powred out like water: a worme and no man: I may tell all my bones: they part my Garments in sunder, &c.* So plaine, that the wicked *Iewes* had no way to put out the eyes of that Prophecie, then by offering violence to the sacred Text. And had rather posterity should finde *non-sense*, then their cruelty recorded. *Esay*, the flower of speech and Prophecie, who seemes to contex a History, not write a Prophecie, *Surely, hee hath borne our griefes and carried our sorrowes; hee was wounded for our transgressions, hee opened not his mouth, he is brought like a Lambe to the slaughter, the Lord hath laid on him the iniquity of vs all.* And to giue the Scribes and Priests their due, they could by this light blazen the Tribe, Family, and place of his birth. For when the *Starre* dispeared, the Prophecies by them applyed to the Sages of the East, were *Starres*, to conduce their feet to worship there, as swift as *Herods* to goe shed bloud there. How then could the *Iewes* be ignorant?

Very well, for Prophecies are but empty sounds, *Volant & auolant*, the flye and dye; beate the eare,

B

not

Gen. 49.

Esay 53.

Mat. 2.

Hieron ad Paulin.

1 Cor. 3. 14, 15.

3. They know not the Messias in our Saviours person.

not the heart, if the Holy Ghost bee not present to pierce it. No breaking open these Seales, no vnlocking of these mysteries without *Dauids* Key. The right honourable Eunuch, Treasurer to the Queen of *Æthiopia*, sought for a better treasure at that time to be found at Hierusalem, *nec Sanctior sum hoc Eunuch, nec studiosior*. Can our diligence compare with his, who vnderwent a tedious iourney, and in that deuout Pilgrimage made the Scripture his companion? *Et cum verba Domini lingua volueret, labijs personaret; ignorabat eum, quem in libro nesciens venerabatur*, saith *Hieron*. He read the Prophet without diuine Spectacles, and with an implicate deuotion adored whom he knew not. *Philip* layeth open Iesus, that lay hid in the letter, for the common place of his Meditations was the very Passion of Iesus. But the Iewes had no sacred Spirit, no *Philip* to expound these Mysteries, their proud conceits cheating their vnderstanding, as some foolish Mountebankes were ignorant of what they professed; and which (I cannot speake without stomake) were ignorant of their ignorance: for all this to them *Moses* is veiled; I know who hath said it, *when Moses is read, the vaine is upon their hearts*.

WHat of this, will the Iew reply, wee are versed in the Scripture, the Prophecies flye not out of our sight, the Messias we expect, and hope he is not long a comming, then a rush for this *Roman* dominion; but is it possible Iesus should bee the man? borne of meane parentage, his education obscure, himselfe followed by the meanest; we must be con-
vinced

The Passion Sermon.

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uined by better euidence, our Rulers vpon such slender proofes are too wise to trust him. But no reason to distrust him, a threefold cord of witnesses is not easily broken: Christ, besides the written, had the liuing Word of his mouth, supported by his famous Acts to speake for him. *Scrutamini Scripturas* (saith our Sauour) Search these Volumes, and if I am not recorded there, neuer credit me more: his astonishing words and conuincing workes, what mettall were the Iewes composed off, that these would not soften?

What was *Christs* life but a Commentary, and reflection of the fore-running Propheties. The *Law* was but a shadow; *Christ* the substance, the *good thing to come*. In the volume of thy *Law* it is written of me, &c. not a line therein but tends vnto Christ the Center, his birth of a *Virgin-mother*, cradle banishment, when he fled that could not goe, the efficacy of his preaching, his miraculous cures, vindicating of his Fathers Temple from pollution, &c. all are filed which were in him fulfilled. Let vs arrest our selues awhile vpon his foretold Passions, when Christ rode in triumph towards his Crosse, hee did not bestride an Asses backe without a Prophecie to helpe him vp; *Behold, thy King commeth riding vpon an Asses fole*. *Indas* makes his merchandise of him, the price of bloud is pitcht by one Prophet, and the man of bloud described by another; a goodly price that I was prized of them, euen thirty pieces: see the difference, GOD values man at his owne Bloud, man his God at thirty pence. The Betrayer is betrayed by description, *My familiar and friend, &c.*

Zach 9.

Zach 11.13.

Psal. 41.

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Psal. 22.

hath conspired against me. All his Disciples shall turne Cowards, a Prophecie had sounded that retreat, *I will strike the Shepherd and the sheepe shall be scattered;* dye he must, for the Messias must be flaine, and that in a grievous manner, to make good the Type, *he must be lifted up;* then fastened with nailes; *They haue pierced my hands and my feet,* vpon a Crosse, *Dominus triumphans in ligno,* which reading *Iustin Martyr* and *Tertullian* imbrace. If they plough vpon his backe with whips, those Furrowes are recorded. No, maruell the Souldiers ruffle for his garments, that vailed couetousnesse of Lots an euent in it selfe contingent, in the Prophecie certaine, *for my vestments they did cast lots.* What will the Iew say now? Prophecies not accomplished, *ambiguitates sunt & enigmata,* (saith *Irenaeus*) are darke Clouds, but in the accomplishment those Clouds are dispersed, they become Histories. Obdurate Iewes! shew vs but a man in whom all the Prophecies were fulfilled, and any Prophecie left vnfulfilled in our Sauours person, and we will suppose some probability to march on your side: why then? (knowing what the *Iewes* did know) vpon so foule a fact will our Apostle finde and returne *Ignoramus.* Yet one prophecie had not beene accomplished, if the *Iewes* had knowne it, that they must be the mento imbrow their hands in the bloud of their *Messias.*

But *They* glory in the act, are so confident, that were it to doe againe, their Conscience would make no scruple to reiterate it; as deeming the same a master piece of obedience. In killing of his Disciples they thought to merit at the hands of God, but in killing

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killing of his sonne to super-errogate, and in a desperate affectation of Ignorance, sollicite for that blood vpon their heads, which *Pilate* washed from his hands; and are so farre from sorrow, that holding one life too little to take from him, onely they lament he hath no more: their Malice is so hereditary, that if *Christ* should reuiue himselfe daily, to saue the *Priests* of *Rome* a labour, daily would they sacrifice him.

A Grosse mistake there was then in the person of *Christ*, who in their owne verdict was not tainted with sinne; but that they could not collect what he was by his miracles, they are to mee a miracle of sottish infidelity; *Iudai signa petunt*, their curiositie was set vpon miracles; now they might take their fill. Tell me, what was he? *Cuius iussu ipsi Demones in hominum visceribus mersi, & cooperti possessione cedebant*: The very Diuels inuiscerated in men, at the sound of his Imperiall word, yeeld vp possession, leaving their habitations, as if their houses had beene on fire ouer their heads: Confession is their penance, with anyeelding voyce they yellow out, *Thou art the Sonne of God*: *Intelligunt diaboli quod non intelligunt Iudai*, as *Cyrill* spake of the *Arians*; that power the diuels ascribe to God which the *Iewes* to the Diuels; surely *Sathan* is a greater polititian then to vndermine himselfe with ciuill discord. Was hee an ordinary *Man*, who with the trident of his word becalmes the Seas, paues them with solidity to a confirmed path for himselfe and *Peter* to walke on; the Spectators amazed cry out, what manner of man was this
to

4 The Miracles of Iesus did not remoue their ignorance.

Arnob.

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Arnob. c. 1. Gen-
tes lib. 1.

to whom the dumbe creatures speake such obedience. Surely hee another *Neptune* was then whom Poets faine : *Post liminio vitam restituens animas efflatas iussit in diem lucidam remeare* : Christs call awakes *Lazarus* in the graue, vnites what death for foure dayes had diuorced, the spirit returneth to its old mould, and by a new *Metempsychosis*, or rather *αναβίωσις*, (such which *Pythagoras* neuer dreamed of) the same soule reenters into the same body. This Miracle reconciles enuie, enuie a conspiracy, and for a further conclusion, *They* will see if *God* can dye or noe. When the Conspirators came armed to apprehend him, who expected not declined them, the breath of his mouth as a mighty tempest, leuels them with the earth. A *Roman Cohort* driuen backe at a word? *Nec vox hominem sonat* : could not his speech betray him? without flattery they might haue applauded, not the voyce of man, but *God*. *Quid poterit Maestas eius iudicatura, cuius hoc poterat humilitas Indicanda*, saith *Leo*. When *Peter* with a blow had lopt off *Malchus* eare, the diuorced peece is glewed to its former place, *Christ* reforming what him selfe had formed, and that flesh knowing whose pots heard it was, is no sooner touched with *Gods* finger, then againe restored, yet this Physitians pay was cruelty.

Thus to recapitulate all, 1. not humane science, 2. not reuealed propheties, 3. though accomplished in Christs person : 4. confirmed with the working of Miracles could open their eyes, but in seeing they did not see, &c. *God* hath sent them the spirit of slumber. These Euidences led them to know the *Messias* in *Christ*, but not the *Mysterie* in the *Deitie*, but with leaue

Aquin.

leauē to *Aquinas* the *Iewes* held the Deitie inseparable from the *Messias*: or they knew not *Crucifixionis mysterium*. The *Messias* to vndergoe so ignominious a death, to suffer, and be crucified vnder *Pontius Pilate*, could neuer come within the *Iewish Creede*. The vulgar *Iew* conceiued well, but not truly, of him; yet somewhat popish loath to leauē the tradition of his fathers. The more illuminate Doctors had greater knowledge, but with greater pride and malice, which did extinguish it. Their *Theory* was vertiginous, swom in the braine, there floating without anchor, and was of no credit with the will. They cauelled at his preaching, traduced his person, slandered his miracles, fathering them vpon diuels. God onely hath the key which vnlocks the heart, Faith is in his owne custodie, and he distributs it to whom he will. Yet their ignorance was a sinne; Saint *Paul* led away with inconsiderate zeale, was made thereby the chiefe of sinners, though qualified for mercy. In the *Iewes* their knowledge shall accuse them not acquit them, they knew enough to condemne them, but not enough to saue them.

But the *Diuine decree* for slaying of the Lambe was out, which nailed him surer to the *Crosse* then the *Iewish* nailes, and thereby sealed to an infallible necessity: how then can the *determinate counsell of God* be set vpon the contingent knowledge of the *Iewes*. The *Iesuites* piece all with a *Scientia media*, whereby God holds his hands from decreeing, till either in *se* or in *re*, he obserueth the voluminous foldings, and pleating of the Will of man, and passeth his decree accordingly: So he knew Conditionately what the

Iewes

Chrysostome in loc.

Iewes would haue done vpon better knowledge. The *Schoolemen* content themselues with *Scientia simplicis Intelligentia*, whose obiect is *Ens possibile*, but not *futurum*, goes as farre as possibility can goe: and *Scientia visionis*, whereby God perceiueth all things that are and shall be. Betwixt them crouds in *Scientia media*, and participates of both: as it precedeth the *Diuine* decree hath relatiō to the former; but as the effect may come to passe, if the condition were fulfilled, commeth neerer to that of *Vision*; a spiders web, a curious fanfic, and *Iesuites* darling; pretended by *Fonseca* to be found in *Aristotles Metaphysicks*, which to establish a freedome of will in man, destroyes it in God; for God may not decree till he seeth what man will doe; and what man will doe, God is bound to determine accordingly.

But without this groundlesse subtilty, truth will shew it selfe. Necessary euent as they flow from the first cause, in respect of the second causes may admit contingency; both in the effect may concurre with no dissonant harmony; for 1. Many effects are immutable in the second causes, which in respect of the first cause are mutable; the Sunne is a fixed Planet vnto *Ioshuah*, stands still to behold his conquests, flyes backward at the sight of *Abaz dyall*, yet *ex necessitate nature*, constantly circleth about the heauens in the Orbe his Chariot, and is neuer tyred with that diurnall progresse. 2. Many Effects mutable in the second causes, but immutable in the first cause: the confirmed Angels by nature subiect to change by grace determined in goodnesse; collapsed *Adam* in respect of the diuine Prescience his fall was necessary, but in himselfe most

contin-

contingent, so for Christ, his Father from all eternitie mark him to the slaughter by his decree; yet our Saviour offered himselfe as willingly as the *Iewes* did kill him, although *non inde voluntas interficiendi unde moriendi*; the *Iewes* had not the same end in killing as Christ in dying. Our Redeemer then did suffer necessarily; *necessitate finis*, in three respects saith *Aquinas*: 1. for vs, to procure our freedome, *Oportet exaltari*; The sonne of man must bee lifted up, that whosoever beleueth in him should not perish. Secondly, for himselfe, to make way for Glory: *Oportet Christum pati*; ought not Christ to suffer these things, and so to enter into his glory. Thirdly, to answer his Fathers Decree: *filius hominis sicut definitum est vadit*; The Sonne of man truly goeth as it is written of him. Thus the *Iewes* were as free as ignorant, euery way guilty; neither Gods all-seeing decree, nor their blinded ignorance shall excuse them from that which followeth; *They crucified the Lord of glory*; which is the second part.

*Aquin. part. 3.
9.40.*

THE *Iewes* for long were, as I may say, the fauourites of heauen; if deliuerances, miracles and blessings are pledges of mercy, neuer was people so endeared, or God more exuberant to any Nation, *non taliter fecit, &c.* yet they were an ill complexioned people, of a rebellious and churlish temper. *Pharaoh* is hardened and scourged to tame them; neuer was any Prince so subdued with wonders, yet they ascribe their deliuerance to a Calfe, and though those Miracles were Emblems of a *Diuine* power, and did speake a supream *Deitie*; they prostrate themselues vnto an Idol beholding for its Godhead, to the curious *Arti-*

The first
branch, the per-
sons, *They.*

zan. Go I sent his Prophets, which sealed their Prophecies with their blood; long had Christ been slaine in them, now they kill him in himselfe. Those to this were tolerable Assassins; for flesh in their blood, they conspire against the Lord of glory.

It must needs augment his torments, that his owne people should degenerate into Traitors, not a Gentile, but a Jew, not a Jew alone, but Judas his Apostle. The Gentiles were Idolaters, the Jewes like themselves, cruell, Judas was a man, and *homo Deo lupus*, no marvell these doe like themselves. God his father, and Christ most deare vnto himselfe, are priuie to the carriage of all this; conspiracy, and danger on all hands, Treason, treason, neuer the like, of Jew and Gentile, Souldiers and Apostle, father and sonne, heauen and earth, *Singuli non perdunt, perdunt omnes*; all conuere against this lambe to lead him to the slaughter. The Father, *I haue smitten him*: The Sonne, *I lay downe my life for my sheepe*; the Jew, *crucifie him*; the Gentile, in Pilate condemning him, the Earth gaping for saluation, the heauens waiting for restitution. Thus a sonne delinered of his father, yeelding himselfe, a Prince slaine of his people, the Nations conuere against the Blessed one of Nations, heauens dispoyle him of his throne, the earth of his footstool: but in what had Christ offended himselfe, to lay hands vpon his owne person, *abnegauit seipsum non quod debuit peccatis plenius, sed quod voluit plenius charitatis*, saith Cyprian: no need to deny himselfe for sin, but chose rather to hate himselfe then desist from louing vs.

All Christs life a continuall passion, banished before he had the vse of his legges, in preachings often,

in

Bernard.

in fastings, and temptations often, restlesse, harbour-
lesse, & *in vita passiuam habuit actionem, & in morte*
passionem actiuam sustinuit, and though the *Iewes*
could not lay hold on him till the houre was come,
yet before-hand they crucifie his reputation: but all
these to that which followed were but the beginning
of sorrowes. Let vs trace his footsteps, though with
Peter we follow him a farre off, and in the Gospell
there is such a liuing Commentary of his death and
passion, that we doe not read but see him crucified.

Many houres of consultation had the *Iewes* spent
in plotting *his* death, but all their designs were
frustrated, for *nondum venit hora*, and when that time
calculated by heauens appointment, was come; *Ju-*
das is suborned, an Apostle that was his Treasurer
and his Almner; thou wast deceiued *Judas*, *Virtue* was
his treasure, *Mercy* was his dole; who to augment
his pay, resolues at once, to sell his place and Master,
and vnder-values *him* at so cheape a rate, that he sets
no price vpon the price of the world, but entertaines
their owne proffer of *thirty-peeeces* to become a merci-
nary Traitor.

Whilest they strike hands to betray him, the *Lord*
remembers vs, institutes the sacrament of *Grace*,
breaths forth diuine admonitions, makes his will, be-
queathes to his Disciples *his peace* for a legacie, pati-
ence and pressures for an inheritance, against which
he armeth them with heauenly habitations. *Quo*
dulcius esse solet lumen Phœbi iam, iam cadentis; hap-
py men that were Auditors to this Sermon, then con-
cludeth with a Hymne, which continued and ended
with his progresse to Mount *Oliuet*: Was not hea-

men now on earth, when *Halleluiabs* were chaunted by this holy Quire?

Where, to meet the Traitor and his complices, *He* baulkes not the place *Iudas* knew was consecrated by his customary deuotions, attended with three Disciples that had witnessed his glory in the Mount; In a Garden vndergoes the pennance for *Adams* trespasse in a garden; that the same place which was the nest where sin was first hatched, might be now the child-bed of grace and mercy; and where the premisses of our miseries were, might be the conclusion of our misfortunes. There his *soule* is couched vnder the burthens of feare and sorrow. *The chastisement of our peace is laid vpon him; The Lord hath laid on him the iniquitie of vs all.* *Dauid* fetched many penitent groanes, *Caine* belched forth words of despaire vnder this burthen; the heauens could not hold sinfull *Angels*; nor the earth *Corah* and his associates, nor the water preserue *Pharoh* and his hoast. Maruell not then that *Christ* prostrate in pangs, sunke vnto the earth, blessing the same with his embracements, making his footstoole his couch, where *he* findes, if not to lay his head, his face; like a worme *hee* crawles vpon the ground, and vpon that earth *he* is crucified without a Crosse; feare and loue are the nailes, our sinnes the thornes, his *Fathers wrath* the speare to cruciate him, which cause a bleeding shower to migne throughout all his pores; that in a cold night he sweats without heat, and bleeds without a wound, all his body is besprinkled with a crimson dew; the very Vaines and Pores expediting our *Sauours* wil of their owne accord, not waiting the Tormentors furie, poure out the

the bloud of mercy. *Quàm frigidum erat peccatum quod tam calido indignis lauacro.* Foule sinne that could not be clesed but by such a bath: That Sweat is not wipte off, but Hee falls into an Agony, in a counterconquest of affection if hee shall pittie himselfe or his people.

Thrice doth he pray, and thrice suffers an vnwilling willing repulse; *Si possibile, If it bee possible, let this Cup passe from me;* was the voice of flesh and bloud: but *Fiat voluntas tua,* Thy not my Will bee done, was the voice of a prompter Spirit. As a bitter Potion Christ declines that Cup, but as beneficiall to vs, accepteth it. *This Cup passe from me?* Doth the Generall, quake and is the Souldier valiant? With vndaunted courage haue Martyrs imbraced the flaming Instruments of death; *Stat Martyr tripudians & triumphans licet corpore lacero, & rimante latera ferro:* those Bonafires to them golden Chariots to ascend with *Elias.* That *incendialis tunica,* as *Tertullian* termes it, a coat context of flames was put on willingly by many. But Christ vnderwent the sting of death, they incountred death without a sting. Death by Christ was once foiled, Hell by him once appalled, that the Relicks of that conquest are subdued with an easie onset. Besides, their punishments are so spiced and lenified with celestiaall comfort, *illis in pena est voluntas, in martyrio Caelum;* that to these Christian Stoicks their tortures are pleasures, their martyrdom a Paradise. To *Stephen* the Heauens are opened, nor can that cloud of stones eclipse him from seeing the Sun of Righteousnesse vpon his feet to assist him. To *Peter* a deliuering Angell, that

August.

Bernard.

*Contra Nationes,
lib. i.*

The Passion Sermon.

Bernard.

shakes off his chaines like dust from his hands and feet; and asking no leaue of the Iaylors, doth enlarge him. Tis happinesse to bee a Martyr; but to Christ afflicted what comfort is afforded? His Father neuer so angry bent against him as now, when he personated vniuersall sinners. An Angell indeed lookes vpon him from Heauen, with a purpose to comfort him: alas, small is the light that a *Starre* can yeeld when the *sunne* is downe; and a sorry exchange, that a creature shall comfort his God, his Comforter. Therefore *agnosco vocem egroti in medico, agnosco Gallinam infirmantem cum Pullis, stupeo miserationem, exanescio dignationem*; that our Phisician is ill, our Comforter desolate, to me this mercy is an amazement, this infirmity a wonder.

But hearke you Sir, What may you call those torments that Christ did there indure? Our answer is, that he suffered all those punishments for sinne, that did reconcile vs to his *Father*. All those, I say, that did neither preiudice the plenitude of sanctitie or science in his sacred person; but to say, that hell fire was indured by him, is a Doctrine fit for none, but him that hath made shipwracke of his faith, to land on shore his priuate fancies. How could it comply with Gods Sonne, to be subiected to that vengeance which was prepared for Deuills. Yet Christ vnderwent what the *diuine Iustice* could require, neither did the dignity of *his person* dispense with any torment, but to make the passion of *one* auailable for *many*. For if hee might haue dispensed with one degree of extremity in punishment, then with another, and so consequently with all, as *Scotus* aptly noteth.

So

So far as we are able to cleere this doubt, and acquit our selues of vniust imputation, obserue, that sinne is either inherent or assumed. To the first, there is euer annexed *remorse of conscience*, but not vnto the latter; Christ therefore assuming sin by imputation, not committing it, felt the punishment thereof, without the gnawings of the worne of Conscience: againe, there are punishments due to sinners which euer remaine in their staine and guilt, or to those which breake off their finnes by repentance: to the former, the Analogy of *Iustice* hath measured tor-
 tures by the length of eternity, it being a well proportioned right, that to those, who if they had liued euer, would haue sinned euer, to bee punished for euer: but to those which bury their temporary sins in repentance, eternity of punishments belongeth not. Christ therefore suffering efficaciously for these, not for those, satisfied his *Father* without eternity of punishments or despaire of recouery. Further, how Christ was exiled from his Fathers presence, as his forlorne words vpon the Crosse seeme to import. *Scotus* will informe vs, that *affectione Iustitie*, he was euer vnited to his Father, because he euer trusted, loued, and glorified him. But *affectione commodi*, that delight euer emergent from that diuine vision, was for a time suspended; his body and soule till the Resurrection, euer within sight of the Deity, were stayed from glorification, so to make his soule and body capable of more ample sorrow, was in the instant of *his passion* deprived of *happinesse*. Though both these, saith *Canus*, may goe for Myrales, *Christ* was then forsaken of his Father, by deniall of protection and sub-

4 Sent. d. 46. q. 4.
 Resp. ad princip.
 Arg.

subtraction of Ioy, not otherwise. His soule hath not ended in these griefes, but new cruelties inuade his body. After these conflicts the butcherly *Iewes* attach him, and leade him as a Lambe to the slaughter, apprehending him whom mercy before had apprehended; as a Malefactor the true *high Priest* is brought before the false, & from painted wall *Annas* dismissed to *Caiphas*, a Priest as wise as *Balaams* Ass, who spake more then he knew, yet the truth; where they binde his hands, buffet him with theirs, spit vpon his face, which the Angels desire to contemplate; the Priests question him, their seruants blinde him, those, out of the superfluity of contempt, these, of skorne; those, to try if he were a God, these, if a Prophet. Accusers are wanting, which in so wicked a generation cannot be long, who corrupt his words, change his meaning; for Christ said not, *Destruam Templum*, but *Soluite*, I will destroy this Temple; but, destroy ye; neither added hee, *Templum Dei*, but simply, *This Temple*. Thirdly, hee meant his Body, not that materiall Fabrick wherein consisted their *holy Ostentation*. This euening was famous with the reuolt and reconcilement of one Disciple, as the next morning with the despaire of another: thus that day was ended.

Their wrath went not downe with the Sunne, the next morning was to them a continuall night when they consult to eclipse the Sunne. *Judas*, the first in treason, is the first in the Calender of reuenge; a transcendent sunne, a Traitor *Par amount*: therefore he is his owne *Iudge* and *Executioner*, his conscience arraignes him, his owne hands do hang him. Passage

is denied that impious soule through those lippes which had touched *Christs*: nor shall it ascend so high towards heauen, but rip open a way by the violent rupture of his bowels to hell. *Arius* that killed his Godhead by denyall; *Iudas* his manhood by treason, are alike in punishment; yet it was a greater sinne to kill himselfe, then his Master.

These mentall murderers loath to act it with their owne hands, conuent *him* before *Pilate*. Where *Christ* stands at the *Roman* tribunall, the Iudge delegated from God, more then *Cesar* sits in Commission vpon him; by him *he* is questioned to amazing silence. Iustly was the *Lambe of God* dumbe, and opened not his mouth before him that had shorne him with whips. *Pilat* after the expence of some cruelty, labours to take off the *Iewes*, to lenifie and tame their cruelty, which like fire kept in with water sprinkled, or a water-course stopt, breaks forth with greater furie. Good *Iesus*, how art thou now abused! New accusations are forged, new Knights of the Post procured, to make *thee* a traitor to the *Roman State*. He that with Spittle cured the eyes of the blinde, is blinded with their spittle: who can number those stripes wherwith they flea, and teare his body, one wound eating into another, that *there is no health in his bones by reason of our sinnes*. Tyranny cloatheth him with one purple, died in the purest graine of his bloud; disdaineth with another: a *Reed* is his *Scepter*, and a *Crowne* context with Thornes is beaten to his head; and with all the complement of scorne, on bended knees they salute *him* King. O *Iesus*! was that frothy spittle the ointment, those *thornes* thy *Crowne*, the *Reed* thy *Scepter*,

ser, the purple died and imbroidered with blood thy royall robes: or because Adams sinne brought forth thornes, must it be thy penance to weare them? Vnthankfull people, thus watred with his blood, bring forth nothing but Thornes to crowne him: *conspuunt in leprosum, uigauerunt ut latronem, deriserunt ut fatuum*, saith Chrysostome.

Thus Pilate persisting to take off the edge of their malice, exposeth him to be commiserated, with *Ecce homo*, sufficiently punished; *Ecce Rex uester*, sufficiently derided; then pleading the benefit of their custome, is desirous that Christ might be pardoned vpon course, but these pacifications are but whetstones of a sharper and more incensed hatred. *Barrabas* that brought many from life to death, is preferred before Christ, that brought more from death to life; and no maruell, like will to like, murderers to a murderer. An outcry is raised, *Crucifie him, crucifie him*: twice *Crucifie*, as if they thought one Crosse too litt'e for him; Inconstant fauour of man, their Anthemes of *Hosanna* and *Benedictus* not long since ioyfully spoken, are conuerted into tragickall notes of *Crucifie him*. If Pilate be indulgent, they goe neere to proclaime him traitor, to auoid which suspition, he chooseth to be an vniust Iudge, rather then supposed a disloyall subiect: by his doome he allots him to the Crosse, appoints the Souldiers his executioners, and the Priests his Ouerseers.

Now Christ goeth the dolorous way, beares his Crosse till he fainted, that bore him till he dyed, where in malice in them, longing as much as mercy in him for accomplishment; to make haste permit him an Ad-
iutor.

intor. A guilty conscience doubteth want of time, therefore dispatcheth hastily. Where the women as *he* went, strew the way with teares, whom he wisheth to spend when occasion shall serue, to still their plaint and to stay their weeping, as if some trespasse were in their teares, or some sinne in their sorrow: when in the rage of slaughter Infants blood shall be more plentiful then Mothers teares, and a screeching voice shall be heard in *Hierusalem*, many *Rachels* weeping for their children, and would not be comforted because they were not.

Must no other death stint their malice but the Crosse? others they had in practise, as the Towell, stoning, and beheading, more fauourable, and suitable to their Nation; will they pollute a *Iew* with a *Roman* death? *He was made obedient to the death of the Crosse*, a degree beyond death. *Magna crudelitas, non solum occidere, sed & crucifigere querunt, ut morte vexaretur producta*, saith venerable *Bede*: the Crosse *crucifigendi corporis machina*, the engine of torture, a slow death, spinning out paine into a longer threed, where his owne weight becomes his owne affliction, vpon this racke *dinumerauerunt omnia ossa mea*; They sum vp the number of his bones, anatomize his body, his armes and legges racked with violent puls, hands and feet boared with nailes, his side wounded with a speare, the whole body torne with stripes, and goared with blood; with what words shall I complaine of their sauagenesse? *Tully* extended all the nerues of Eloquence, and crucified his inuentions to expresse the quaity of these paines, yet was *non-plust* at his *Ganinian* Crosse: yet hitherto their malice brought our Saviour.

Tertull.

Lactant.

And that at the solemne time of the *Passouer*, when *Hierusalem* was full of *Iewes* and *Profelytes*; they kill the Lambe of God without a figure, their malice making way for the diuine dispensation, for *Christ our passeouer is offered for vs, &c.* And to fulfil their cruelty with a Prophecie, they crucifie him with theeues, where the one a *Doeg* obdurate wounds him with his tongue, and hath Iustice; the other in a holy *Catastrophe*, doth blesse God and dye: Were my soule so happy a felon as to steale *Paradise* at the last; I would not feare any temporall arraignment to dye such a finner, or to be condemned for such a thiefe.

The witnesse of all this, and chiefe mourner was the *Blessed virgin*: *Nature & Grace* are the wellsprings whence flow such riuers of teares for her innocent sonne; now *Simeons* Prophecie is made good: A sword of compassion doth pierce her heart; Can such a mother forget such a sonne? by a reflect act her hands and feet with his are pierced, her side wounded and head bruised with thornes, as if but one soule in two bodies. *Oh my Lord!* thy grieve was the greatest that euer was in man, and mine as great as euer happened to woman. The very dumbe Creatures cry out of these paines; the renting of his body rends the vaile of the Temple; the digging into his side opens the Monuments; the cry of him dying awakes the dead; the immouable earth doth quake for feare of those feares; the Sun is ashamed to shew his brightnesse, when the Father of lights was darkned with such disgrace; the Heauens discolour their beauties, and suiting themselues to their makers fortune are in mourning robes when the lampe of heauen is extinguished:

guished : Ingratefull Nation, the Sunne will not shine vpon them, but is immantled with a miraculous eclipse, and Sympathizing with the Sunne of Righteousnesse, will not appeare in *Glory*, when the *Lord of Glory* is thus disgraced: *Solus homo non compatitur pro quo solo Christus patitur.* Onely man is bereft of compassion, for whom onely *Christ* vnderwent this *Passion*. I except the *Centurion*, *qui vitam agnouit in morte*, who in the shadow of death espied the substance of the Deitie. *Surely this man was the Sonne of God.*

Bonau.

Bernard.

Thus *Christ* hauing out-cried his torments, prayed for reliefe, and at his death for forgiuenesse to his enemies; *emisit spiritum non amisit*, willingly yeelds to nature, and offers vp a broken heart and a troubled spirit to his Father for the worlds redemption: O strange *Physicke* where the *Physitian* must bleed! and a stranger Conquest, where the Conquerour must dye, and God would take no other satisfaction. The wit of Heathen Religion pacified their Gods with sacrifices, and of greater price of greater efficacie. *Sanguine placastis ventos, &c.* The Childrens passage through the fire to *Molech* was thought a holy procession; but here is a mystery, *God to offer himselfe*, and men to kill him: *Noua hostia nouo imponitur altari, & crux Christi non templi fit ara sed mundi*, saith *Leo*: this *Catholike Sacrifice* is offred vpon Mount *Calvary*, the altar of the world; O the Miracle of mercy to quicken vs! *The Lord* is, view his worth in the end of my Text. *The Lord of Glory.*

Shall that Deity, which principally resides in heauen be fastned to a crosse on earth? truly, though

Lord of glory.

the Deitie be impatible, yet by Hypostaticall vnion, it constituted, and made vp that Person which was qualified to passion, and that so well compacted and put together, that death could not diuorce that vnion. The godhead hath not flesh and bloud, yet God, be bleſſed for vs, *Qui redemit nos sanguine suo*: our sinnes were at so high a rate, that nothing but the blood of the Lord of glory could purchase vs.

This vnion consisteth *ἀδιαφύλω* vndiuided, *ἀχωρίστος* inseperable, and *ἀδιαχώρις* without locall distance, saith *Damasceus*: as a branch in the stocke, as light in the Sunne, as an accident in a subiect is the humanitie sustained by the Deitie. The Catholike Faith goeth vpright betwixt *Eutiches* and *Nestorius*, bending neither to the right hand of naturall confusion, or to the left of personall diuorce. Now, *Quaecumque in uno supposito vniuntur, illa de se inuicem possunt predicari*. Our Sauours person is inuested with the properties of either nature; hence flow the concrete predication of natures, God is man; and the abstract communication of properties to the subiect Christ, is infinitenesse. In this marriage the humane nature is in the person enstated with all the diuine Royalties; and that is so indulgent, as to assume her infirmities, that we may say, Christ-God-Man made the world, Christ-Man-God redeemed it. Here is the root of the infinitenesse of his merits; *Principium quo*, the subiect wherein he suffered was the humane nature; but the *principium quod*, the soule which did enable and informe it was the Deity. Christ did *elicere actiones ex supposito*, saith *Scotus*, performe his taske in proper person. So by that meanes, reconciled infinitenesse

nitenesse to all his actions. Infinite not in respect of the act, but Person, *The Lord of glory.*

*Gabriel. 3. s. 19.
d. q. unica.*

The Lord of glory, and yet crucified! Neuer was *glory* so eclipsed, here is *Honour* ashamed, *Majesty* afflicted, *Innocence* guilty, *healt* sicke, the *Sunne* in the night, a veiled *Deity*. In mount *Tabor* Christ was apparelled like himselfe, a man might reade *Majesty* in his countenance, but in Mount *Calvary* all is obtenebrated. Christ, like his Spouse the Church, is blacke, but comely. The Crosse *nigredo est sed forma, & similitudo Domini*. Goe vnto *Esay*, *Hee hath no forme nor comlinesse, there is no beauty in him*. The fable Curtaines by that Prophet are drawne vpon him: Haue recourse vnto *Dauid*, *Thou art fairer then the children of men, grace is powred into thy lips: Intuere sane pannis sordidum, plagis linidum, illatum sputis, pallidum morte, & nigrum vel tunc profecto fasebere*; to see him thus conspuicated, thy wit will serue thee to confesse his blacknesse; but aske the Apostles whom they saw in the Mount, or the Angels whom they desire to see, thou wilt soone recognize him to be *the Lord of glory*. *Ergo formosus in se, niger propter te*; so comely in himselfe, so blacke for thee: thus crucified he was without disparagement to his glory. *Non est fastidita humilitas, quia nec imminuta*. *At uestis; nihil nocuit natura inuisibili quod passibili oportebat inferri*. All these passions truly vndergone by him, did no whit impeach his Deity. So, *Consummatum est*, it is finished, and with it my Meditations: there is remaining a short conclusion which desires to finde and leaue you attentiuē.

Bernard.

Leo.

You

Leo.

YOU haue heard me relate the greatest crime that euer was committed, wherein I know not if the Art of Tyranny were greater to inuent, or Christs patience to endure. The Heire is slaine, but the Jewes haue lost the inheritance. This is the medulla, and blessednesse of Christianity, that God set more by vs, then his Sonne, and Christ lost his life in seeking vs. *Nos tanto redimimur pretio, nos tanto curamur impendio*; so dearly did he ransom vs. *Is it nothing unto you, all ye that passe by, Behold and see, if there bee any sorrow like to my sorrow which is done vnto me, wherewith the Lord hath afflicted mee in the day of his fierce anger.*

Bernard.

Yet to consider Christ as a man of sorrow, & not a Sauour of sinners, that his wounds were not our salues, yeelds but a melancholike contemplation; but when we call to mind that this was our ransom, and how euery stripe that razed his Flesh doth cure our soules: How the blood of compassion ranne in Christ: *nec desunt foramina per quae effluat*; Conduit pipes are not wanting for transfusion, not of blood but mercy; with all our hearts we pray, *His Blood be vpon vs and our children.* In the Sea of sinne let vs cast Anchor vpon this Rocke; be thy sinnes neuer so great, it is able to support them. *Turbatur Conscientia, sed non perturbabitur*; the sting of sinne is taken out by our Sauours Passion, so that though the remembrance thereof be bitter, yet the rehearfall of Christs Passions is farre sweeter, wherein *Quot vulnera tot ora*, so many wounds, so many speaking and interceding tongues, pleading thy right at the mercy-seat, Lord, *whither shall we then goe?* Heere is a

Iubelce

The Passion Sermon.

31

Inbilee of grace: let Rome expect an influence of goodnesse from the Starres, we desire but the Sunne of Righteousnesse to be our light, our heat, our life. *Queris Alcide parem, nemo est nisi ipse*; Let our soules perish if He cannot saue them.

Seneca in Theb.

Beware your finnes make you not incapable. Iesus washed all his Disciples feet, yet all were not cleane: though from the *Center of Calvary* lines of mercy are drawne to the vtmost parts of the earth, yet all the world is not within the Circle of pardon. The best Physike hath not its efficacy vpon some indisposed patients, *Quicquid recipitur, &c.* proues true in Diuinity: I shall goe beyond my Commission to tell you, He hath made Saluation as common as the light of the Sunne or breath of our Nostrells; God is no Prodigall of his mercy: inuert that speech of *Piso in Tacitus, Perdere scit, donare nescit*; hee is bountifull, not profuse, and his goodnesse obserues a Method. Christs pains were not extensiuely infinite, so not auailable for such sinners, of whose iniquity there is no end. Our sins indeed betraied him into sinners hands, *who crucifie vnto themselves the Son of God afresh, and put him to open shame.* Euery sin is a naile, a thorne, a Speare; & euery sinner, a Iew, a *Iudas*, and a *Pilat*. Be not encouraged to sin, and then think to take Sanctuary at a Sauour; iniure not Christ so much, as to make him the foundation of thy sinfull life, who lost his to extinguish it; presumptuous sinners! that put themselves vnder the protection of a Redeemer, and so thinke to escape the arest: Surely, to tender Christ the complement of our lips with corrupt hearts, is like the Souldiers, to prostrate our selues
E before

Histor. 1.

Bira.

before him in scorne. Deferre not to be good vpon hopes, *I tu & quere salutem in medio Gehenne, que semel operata est in medio terra*; this life is our Harvest to reape the fruit of his merits. Finally, Christ hath left vs an example to *crucifie the world with the lusts thereof*; for, *Quid est volaticum huius mundi gaudium?* This world is a fleeting good, a winged Ioy. But *spes Resurrectionis fastidium est mortis*, saith Tertullian. The Saints contemne death, who haue a part in the second Resurrection: where they shall be crowned, not with Thornes but Glory; and sing praises to Iesus, *the Lord of glory.*

FINIS.

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